Church of Jesus Christ
of Latter-day Saints

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—DAN. 12: 3.

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HISTORY OF THE BRITISH MISSION.

BY ELDER WALTER M. WOLFE, FORMER ASSOCIATE EDITOR OF THE "MILLENNIAL STAR."

THE providences of God invariably bring blessings from apparent evil to those who love Him; and what seems failure may be the stepping stone to triumphant success. The year 1857 opened with discouragement and persecution to the Church. In Kirtland, the home of the Prophet, there was dissention and apostasy. In Missouri, legalized mobs were beginning their career of outrage and devastation, and driving the Saints from the lands that they had improved, from the country in which they had hoped to worship God according to the dictates of their own conscience. At this time, when the heavens seemed as brass and the prayers of God's people remained unanswered, when the friends of the Prophet Joseph were failing him on this side and on that, and it looked, for the moment, as though the powers of hell would be victorious, the Lord, by the Spirit of prophecy and revelation, called Apostle Heber C. Kimball to open and preside over a mission in England—the first foreign mission of this dispensation. With him were associated Apostle Orson Hyde and Elders Willard Richards and Joseph Fielding. Subsequently these four were joined by three brethren from Canada, John Goodson, Isaac Russell and John Snyder, and the party sailed from New York, July 1st, 1837, reaching Liverpool on the 20th day of the same month.

Who could have imagined that these humble men, landing on a foreign shore in an absolutely penniless condition, strangers to people and to customs,

would win thousands of honest hearts to the Gospel, to inaugurate a work that affects two hemispheres? From a merely human standpoint such results were impossible, but the prophet of God had foretold the glorious work that they would do, and it was accomplished every whit. England blazed with the light of truth. Scotland and northern Ireland felt its impulse, and its rays fell on Protestant Europe, on Asia, Africa, Australia and the islands of the sea, until to-day there is not a nation in the civilized world where the restored Gospel has not been proclaimed.

The labors of the first missionaries commenced at Preston, and ten days after Elder Kimball's arrival nine persons, the first-fruits of the harvest of tens of thousands, were baptized in the river Ribble. Not without terrible struggles were these initial results obtained. There were foes without and foes within. Satan seemed determined to overthrow the work of the Lord. To quote from President Kimball's journal:

"On Saturday evening I was appointed by the brethren to baptize a number the next morning in the river Ribble, which runs through the place. By this time the adversary of souls began to rage, and he felt a determination to destroy us before we had fully established the Gospel in the land; and the next morning I witnessed such a scene of satanic power and influence as I shall never forget while memory lasts. About daybreak Brother Russell, who slept in the second story of the house where we were entertained, came up to the room where Elder Hyde and I were sleeping and called upon us to arise and pray for him, for he was so afflicted with evil spirits that he could not live long unless he should obtain relief.

"We immediately arose and laid hands upon him and prayed that the Lord would have mercy on His servant and rebuke the devil. While thus engaged I was struck with great force by some invisible power and fell senseless to the floor as if I had been shot, and the first thing that I recollected was that I was supported by Brothers Hyde and Russell, who were beseeching the throne of grace on my behalf. They laid me on a bed, but my agony was so great that I could not endure, and was obliged to get out, and fell on my knees and began to pray. I then sat on the bed and could distinctly see the evil spirits, who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half, and I shall never forget the horror and malignity depicted on the countenances of the foul spirits, and any attempt to paint the scene which then presented itself, or portray the malice and enmity depicted in their countenances, would be vain. I perspired exceedingly, and my clothes were as wet as if I had been taken out of the river. I felt exquisite pain, and was in the greatest distress for some time. However, I learned by it the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. The Lord delivered us from the wrath of our spiritual enemies and blessed us exceedingly that day, and I had the pleasure (notwithstanding my weakness of body from the shock I had experienced) of baptizing nine individuals and hailing them brethren in the kingdom of God."

On the following day appointments were made that were to spread the Gospel to various parts of the kingdom. Elders Richards and Goodson went into Bedfordshire, not far from London, and to-day some of the older Saints living

in that vicinity remember the visit of these missionaries and talk about the influence that it had—such an influence that, when the time for gathering came a little later, many of the hamlets were almost depopulated in the desire of the Saints to reach Zion. Elders Russell and Snyder traveled northward, laboring in Cumberland, near the borders of Scotland. On the second Sunday after the arrival of the Elders in Preston more than forty persons were confirmed members of the Church. In the rural villages of Lancashire the work spread with marvelous rapidity, and three hundred Saints attended the first conference of the Church, held at Preston, less than six months after the time when President Kimball landed on English soil. At this conference the Word of Wisdom was first publicly preached in this country. A general conference was held April 8th, 1838, at which eight hundred Saints were present.

Early the next year President Kimball returned home, leaving Elder Joseph Fielding in charge of the mission. Although he did not know it at the time, he was to fulfill a divine command, aid in the accomplishment of a remarkable prophecy, and return to England and advance the cause with even greater power than he had enjoyed on this first mission.

In order to fully understand the wonderful progress of the Gospel in England during the early forties, it will be necessary to consider some of the events that were transpiring in the history of the Church at home, during the dark hours of trial and persecution. Being in doubt when the Apostles, the traveling High Council, were to commence the missionary labors for which they had been specially designated, the Prophet Joseph asked the Lord what His will was concerning the Twelve, and the Lord answered in a revelation, given July 8th, 1838, in which He says: "Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord. Let my servant John Taylor and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of the appointment."

One remarkable feature of this revelation is that it fixes a definite place and time for the commencement of the mission. When the revelation was given all was peace in Far West, Missouri, the city where most of the Latter-day Saints dwelt; but before the time came for its fulfillment, the Saints of God had been driven out of the State of Missouri into the State of Illinois, under the edict of Governor Boggs; and the Missourians had sworn that, if all the other revelations of Joseph Smith were fulfilled, this should not be. It stated the day and place where the Twelve Apostles should take leave of the Saints, to go on their missions across the great waters, and the mobocrats of Missouri had declared that they would see that it should not be fulfilled.

On the morning of April 26th, 1839, notwithstanding the threats of the enemy that the revelation was not to be fulfilled, and notwithstanding the fact that ten thousand of the Saints had been driven out of the State by the edict of the governor, and that the Prophet Joseph and his brother Hyrum, with other leading men, were in chains and in prison, Apostle Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor met on the temple grounds in Far West; the chief corner stone of the temple was laid and Wilford Woodruff and George A. Smith were ordained apostles

and members of the quorum of the Twelve, in the places of those who had fallen, as they had been called by revelation. Here they parted from the eighteen Saints who had gathered to bid them God speed, and started for their various fields of labor. There can be no doubt that the obedience of these men, at the peril of their lives, brought upon them the special blessings of the Almighty and gave to them the spiritual strength and power which they ever afterward possessed.

[TO BE CONTINUED].

THE VALUE OF CHARACTER.

THE IMPORTANCE OF EARLY CHILDHOOD TRAINING.

THE following paper was prepared by Sister Rose B. Musser, and read by her before a recent conference of the Wasatch Stake Relief Society. We are indebted to the *Wasatch Wave* for the essay:

There is a structure which everybody, both young and old, is building. It is called character, and every act of life is a stone thereof and every desire forms some part. Honesty, faithfulness, sincerity and purity are the mighty corner stones of character. They should be laid as soon as a child begins to notice, indeed even before it is born.

"Our minds are given us, but our characters we make." The God-given powers neccessary to produce a man of character are not character, any more than the rain drop is the fountain. The ocean beach is composed of numberless grains of sand, so character is formed by just so many little thoughts and acts.

Character and reputation are not the same. Character is an apple; reputation the colored peal. Reputation may find its reward among groveling humanity while character awaits its vindication, if necessary, in eternity. "Reputation is what men think you are; character is what you are." The persecuting Jews were high in reputation but wholly deficient in character. Jesus sustained a perfect character but bore a bad reputation.

Parents are responsible, to a large extent, for the condition of their childrens' characters, because they are living examples unto them. Viewing it in this light, how necessary that we be strictly honest, pure and sincere. God gives us these sweet, little innocents and expects us to be strong examples unto them. This cannot be if our thoughts be not pure. Parents sometimes talk about their friends or neighbors in a fault-finding spirit, before their children. Or they will tell little "fibs" (as lies are sometimes called). This is wrong. It tends to weaken character. Children are prone to imitate their parents. Their minds are delicate and exceedingly impressionable. Rather than cultivate a fault-finding disposition we should look for the good in everything—in everybody, because there is some good everywhere. We should teach the little ones by example and precept to look upon the bright side of life. They learn soon enough the bitterness thereof; and if, while they are young, the seeds of good, firm characters are planted, the fruits thereof, in old age, will be glorious.

If, then, we are careful to build with pure, upright deeds, the structure will be a perfect one in which the spirit of the Lord will delight to dwell; but as "one leak will sink a ship or one flaw will break a chain," so one dishonorably or unwomanly act will forever leave its impress upon the character. A blow

to character in youth or old age can never be wholly effaced: God may forgive a sin but the character never forgets it.

Faithfulness is an important stone to the structure—faithfulness to duty, to a friend. Joseph, though a slave in Egypt, did not forget this truth. Refusing to be tempted by the wicked wife of Potiphar, he chose the dungeon rather than dishonor—he could not betray a sacred trust, guided doubtless by the thought impressed upon him in youth, that "Men rise the higher as their task is high," hence he "chose to walk high with the sublime dread, rather than crawl in safety."

Solomon says, "Train up a child in the way it should go, and when he is old he will not depart from it." A tree may be ever so crooked and yet be made to grow straight if properly cultivated while young and tender—an old tree cannot be turned. A young mind may be guided and character developed while an aged one may not be influenced.

Heleman's army of two thousand young men defeated in battle a much larger army of the Lamanites without a single loss of life to them. When asked how it was done the reply was, "Our mothers taught us, while young, to pray, and if we did not doubt, the Lord would deliver us."

When His apostles would look for the secret of perfection, Jesus gave them the example of a child—a standard of future greatness; hence the object of a parent should be to keep a child a child, even after it reaches manhood or womanhood—a child, in all that goes to make perfect character.

A wealthy merchant, at an advanced age, was on his death bed. His mother died when he was eight years of age. Half conscious he started in bed and said, "I thought I heard the voice of my angel mother." He spent hours telling of her personal graces, lovely smiles and gentle actions. So riveted were they upon his young mind before her death that a life time of business turmoil, excitement and dissipation could not blot the childish memory out.

Hence youth is the springtime of character, and the seeds sown then will put forth fruits for good or evil.

Mothers, teach daughters the secrets and sacredness of maternity. No girl should be ignorant of the emotions and changes peculiar to girlhood. She should be taught how to keep the fountain of life pure. Her purity and modesty should be to her what the power of the spirit was to Nephi— a consuming fire to those who would stain her innocent life; and boys should be likewise taught. But the lesson is for youth. Fail at this time and the parents become, in a measure, responsible for the later recklessness and carelessness of the child.

"Honest courage," said a great writer, "is of greater worth than any amount of grace; purity is better than elegance; and cleanliness of body, mind and heart than any amount of fine art."

"While the cultivation of the graces and fine arts are not to be neglected, it should never be forgotten that there is something far higher and nobler to be aimed at, greater than pleasure, greater than art, greater than wealth, greater than power, greater than intellect, greater than genius; and that is purity and excellence of character.

"Without a solid sterling basis of individual goodness, all the grace, elegance, and art in the world would fail to save or elevate a people."

Seek then for character, trusting in time and justice to establish for you a perfect reputation. Let your capital in life be character—hew close to that conviction—defend it with life, and your final crowning will be marvelously perfect.

THE PHYSIQUE OF THE JAPANESE.

As is well known, the Japanese are physically a small people, yet they are capable of remarkable feats of strength and endurance, and as recent events have once more shown are full of courage and daring. The Japanese themselves attribute their high average of physical strength to a plain and frugal diet, and the system of gymnastics called *jiu-jitsu*, which includes a knowledge of anatomy and of the external and internal uses of water. It is claimed that the average standard of health in Japan is much higher than in China, though the Japanese are a very much smaller race. In 1899 a commission was appointed to consider whether by a meat diet or by other means the stature of the race could be raised; but the conclusion arrived at was that seeing that their feats of strength and enduring powers were superior to races much taller than themselves, the lowness of their stature did not matter. Although during the period of their ascendancy the Samurai kept the secret that their great physical superiority was due in a great measure to the internal and external use of water, the belief that if used liberally and intelligently water is an infallible weapon against disease is now generally held. . . .

By the copious ingestion of water the action of the bowels and kidneys is stimulated, and it is noteworthy that rheumatism is almost unknown in Japan; it is probable that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity. Bathing is indulged in frequently, even by the poorest. The water in the bath is heated to a temperature which would be impossible for an Englishman to endure, generally by a stove underneath the bath. These hot baths are taken to cleanse and stimulate the skin, but cold baths also are taken to invigorate and harden, and a roll in the snow often follows the hottest bath.

In the matter of diet they are frugal to a degree, rice being the staple food in every Japanese house, and appearing at every meal. Japanese troops have often made record marches on a diet consisting solely of a little rice. Vegetables and fruit are grown in abundance, and their value as a regular part of diet is realized far more than in this country. Indeed, a laborer is content to work a whole day on a dinner of tomatoes, cucumbers and salad. Salad is eaten cooked as a cure for sleeplessness. Milk is scarce because it does not pay to keep cattle to produce milk alone, and the meat is not eaten. Tea, poured out almost immediately after it is made, is taken without milk. Beer is drunk to some extent, but not in large quantities, and though spirits are imported, they are little cared for. Cigarettes are smoked in great moderation, pipes being preferred, but their bowls are small, and contain only a few pinches of tobacco, as Mr. Tree has been demonstrating recently to the British public. The Japanese appreciate above all things the value of fresh air; night and day they keep their windows open and their rooms ventilated, and they do not fear draughts or damp air. Breathing exercises are an important part of their physical training—deep, careful breathing, which is only acquired by practice.

They hold that in this way the heart and lungs are strengthened. Then follow other exercises of *jiu-jitsu*, described in so interesting a manner by Mr. H. Irving Hancock in his book on *Japanese Physical Training*. Nothing short of *this perfection of health and strength*, with it accompaniment of *good mental balance and happiness*, could have caused the Japanese to accomplish in thirty years what it has taken other nations centuries to achieve.

THE BIRMINGHAM CONFERENCE.

The semi-annual Birmingham conference was held in the Assembly Rooms, Wretham Road, Handsworth, July 10th, 1904, commencing at 10:30 a.m. There were in attendance President Heber J. Grant of the European mission, President William O. Creer and nineteen Elders of the Birmingham conference.

After the usual opening exercises, President Creer welcomed the Saints and visitors and presented the general authorities of the Church and mission, which were unanimously sustained, after which he read the statistical report, and reported the conditions of the conference. Elder Samuel S. Howard spoke on the necessity of faith accompanied by good works. Elder George H. Thomas bore testimony to the benefits derived from supporting the living oracles. President Grant expressed his pleasure in meeting with the people of the Birmingham conference. He referred to the hymn "Should you feel inclined to censure," etc., commenting upon the principles taught therein and gave some valuable counsel to the Saints.

At the afternoon session Elder John W. Robertson spoke on the necessity of living the principles of the Gospel. Elder William H. Howard showed that belief alone would not save. President Grant occupied the remainder of the time, showing that the fruits of the Gospel were with the Latter-day Saints. Related some of his personal experiences of the power of God. He showed the difference between the reputation and character of the Latter-day Saints, and bore a strong testimony to the divine mission of the Prophet Joseph Smith.

At the evening session Elder Albert J. Cope referred to the necessity of yielding obedience to the Gospel laws. Elder David Andrew spoke of the harmony that exists between the doctrines of Christ and the teachings of the Latter-day Saints. Elder Joseph H. Cutler spoke on the fundamental principles of the Gospel. President Grant then took up the Articles of Faith in their order. He explained very clearly our belief in regard to the separate personality of the Father, Son and Holy Ghost. He referred to the inconsistancy of the doctrine of infant damnation, and showed the justice of men being rewarded or punished according to their own actions.

Two anthems were sung by the choir under the direction of Elder George H. Thomas, solo parts being rendered by Sister Edith Jones and Elder Thomas C. Peirce. There was a good attendance at each session, over three hundred being present in the evening.

On Monday President Grant met with the Elders, listened to their reports, and gave them some timely instructions. Monday evening an entertainment was given in our meeting rooms, a good program being rendered and refreshments served. An enjoyable time was had by all who attended.

THOMAS C. PEIRCE, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 14, 1904.

EDITORIAL

THE OUTWARD FORM.

EARTHLY life consists of an inner force and its outer expression. A popular form of modern philosophy has for many years ignored this double nature of the laws of life, having unduly emphasized the inner, or hidden part. The outward form has been looked upon as something transient, a form to be despised, a necessary evil which pertains only to this evil world. In religion also, this fallacy has crept in. The spirit of man, it has been taught, is the only part of his being that is of any importance. The body is to be despised, to be subjected to humiliation and comtempt, and to be gotten rid of for good before the soul can go on to perfection.

Such reasonings lead one to suppose that the Lord made a mistake when He created this beautiful earth and all its living forms; that mankind's existence in this material, bodily form is a retrogression rather than an advancement in the scale of life.

Then again there are others (and these are the unbelievers, the "gross" materialists) who cannot see back of that which appeals to their natural eyes only. The outward form is all there is to them, and when that loses its identity, it is the end to their being. To them there is no spiritual life existing independant of that which can at present be comprehended by the senses.

Both philosophies are extremes; both are wrong in that they each exclude half of the truth. Throughout all of God's handiwork there is an inseparable connection between an inner, invisible power and an outward, visible form. As the human body is an expression of the spirit, so in all forms of nature, the corporeal is but one of the parts of the dualism which exists throughout the creations of God.

This truth is clearly taught in the Pearl of Great Price, where it is recorded that God said unto Moses:

"For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally, upon the face of the earth. . . . and I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them."

Both the spiritual and the natural, therefore, are creations of God, and we have no right to despise either of them. The truth comprises both, but

he who is the enemy of truth has made a separation and prompted many to be believers of half truths only.

The Gospel of Jesus Christ also presents this beautiful unity of two elements, one inward and the other outward, and the one intimately connected with the other. Christ said to Nicodemus that a man must be born again before he can see the kingdom of God, which is a plain reference to a spiritual awakening within the heart. Then He proclaimed further that "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Here is a beautiful example of the inner movement and the outward form. Who shall point out which one of these "births" is non-essential to salvation? Who shall dare to say that the "inward grace," is all-sufficient, and that the birth of the water is but an unimportant outward form of no saving value? Or who shall say that the outward ordinance is enough? No; one without the other is incomplete, and results can only be attained by a union of the two.

Naaman was captain of the host of the King of Syria. "He was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper."

Naaman, hearing of the prophet in Israel, and his powers to heal, set out for Elisha, with his horses and his chariot. The captain stood before the prophet's door, and Elisha sent a messenger to him saying, "Go and wash in Jordan seven times."

But Naaman was wroth. "What? shall I do such a simple, foolish thing?" Were not the rivers of Damascus better than all the waters of Israel? "May I not wash in them and be clean?" he cried, as he turned away in a rage.

But Naaman was persuaded to return and to do as the prophet had requested. Once he dipped himself in the waters of Jordan; twice, three times, but there was no change. Four times, five—what was the use? was not his faith a foolish one? Six times, and the seventh—and lo! his flesh came again like unto the flesh of a little child, and he was clean. Faith had been perfected in works, and the law of obedience had been completed in the outward form. Had Naaman washed but six times, he would have gone away a leper still; but the moment he obeyed the strict letter of the law, the union between the inner force and the outward expression was complete, and happy indeed was the result.

The Savior Himself did not despise the letter of the law, but subjected Himself to its requirements. When He came to John for baptism, and John demurred, He said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." There are principles in the Gospel of Jesus Christ, and there are also ordinances. Faith is the inner force; works is the outward demonstration: "Faith without works is dead." The spirit is the inner being; the body is its tabernacle: separate the two and we have death. "Spirit and element inseparably connected receiveth a fulness of joy."

SALVATION BY "CREED" OR BY "CHARACTER."

Some modern theologians are discussing the question whether salvation is by "creed" or by "character." Many believers in the "higher criticism" claim

that salvation comes not by the acceptance of a mere tenant or belief, which is at most only an opinion, and varies with the persons who express it. They object even to the statement that "salvation is through the acceptance of Christ, and in that way only," as being too exclusive. "Churches with a doctrinal basis are bound to be intolerant," said a preacher at Bradford recently, "and the measure of their intolerance would be the intensity with which they held their convictions, and such political opportunities as they might command." It is claimed by this school of thought that savlation is by "character" and not by "creed." On the other hand, those who believe that salvation comes by a simple faith in Christ, are yet in the great majority in this land.

To a looker on this discussion is interesting, and one wonders why the parties to this controversy can not see that they both have some truth, yet both are in error on some points. Their disagreement comes from a lack of light on the nature of the Gospel which promises salvation. The Gospel which was preached by Christ and His disciples was that certain principles or doctrines must be first believed in, and then, by a carrying out of these principles into actual practice, character is established. Christ said "believe" but He also said "do." An opinion, in and of itself, is of no effect. The devils, we are told, believe; if so, they have an opinion, yet they are not saved. Apostate churches "with a doctrinal basis" may be intolerant, but we cannot conceive of the true Church of Christ being intolerant of the rights of others, even if it were in "command of every political opportunity." The fact that history tells us of persecution which one religion has heaped upon another simply shows that they all have departed far from the true spirit of toleration which the Gospel teaches. God does not use force to make men accept the truth.

"Know this that every soul is free,
To choose his life and what he'll be,
For this eternal truth is given,
That God will force no man to heaven."

And therefore the Church—the true Church of Christ—will use no means to establish itself except by "persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and a pure knowledge which shall greatly enlarge the soul."

The whole discussion shows plainly what a mist the religious world is in, and the need of that more sure word of prophecy and inspiration which leads all who receive it into a unity of the faith and a oneness of spirit.

N. A.

Arrivals.—The following Elders arrived in Liverpool ex s.s. *Cretic*, Saturday, July 9, 1904: For Great Britain—Briant Stringham, Bountiful; Walter F. Stevens, Ernest L. Ford, Milton E. Purdy, Fred. Williams, J. L. Riley, Arta D. Young, Jr., Angus T. Lockhead, Ogden; John F. Anderson, Jr., Benjamin J. Wood, Raymond, Canada; William J. Dunkley, Whitney, Idaho; James P. Cameron, Panguitch; Emuel Bachman, Shelley, Idaho; Alonzo Read, Oakley, Idaho. For Scandinavia—Joseph L. Petersen, John Felt, Jr., Carl E. Peterson, Huntsville; Alfred M. Nelson, Ogden; Lars L. Olson, Jr., Mam-

moth; Andrew O. Ingelstrom, Basalt, Idaho. For Germany—Roy L. Clark, Ashby D. Boyle, Ogden; Charles Denny, Union; J. Frank White, Salt Lake City; John R. Anderson, Fairview. For Holland—Herman Bell, Ogden. For Switzerland—Conrad Weber, Salt Lake City.

With the company were the following visitors: Mrs. E. Lochhead and Miss Elizabeth Lochhead, Ogden; Miss Lucinda Peterson, Brigham; William Woodward, Franklin, Idaho.

APPOINTMENTS.—The Elders that arrived in Liverpool, July 9th, 1904, have been assigned to labor as follows: Briant Stringham, Bristol; Walter F. Stevens, Arta D. Young, Jr., London; John F. Anderson, Jr., James Cameron, Norwich; Ernest L. Ford, Emuel Bachman, Nottingham; Milton E. Purdy, J. E. Riley, Manchester; Fred. Williams, William J. Dunkley, Leeds; Benjamin J. Wood, Ireland; Angus T. Lochhead, Scotland; Alonzo Read, Liverpool.

RELEASE.—Elder James D. Sterling of the Scottish conference is honorably released to return home July 28th, 1904.

TRANSFER.—Elder Edwin Cox is transferred from the Irish to the London conference.

THE Welsh conference will be held on Sunday, July 24th, in the Queen's Hall, Queen Street Arcade, off Working Street, Cardiff. Meetings will be held at 2 p.m. and 6 p.m.

NOTES FROM THE MISSION FIELD.

ELDER SAMUEL BENNETT, writing from North Walsham, reports three baptisms, with future prospects very encouraging. He says their little branch is in a flourishing condition.

SOME interesting reports come from the recent conference meetings throughout the Scandinavian mission. President Skanchy in speaking at the Copenhagen conference May 31st, said that he had met with two hundred Elders in his travels throughout the mission, all of whom were earnest, energetic servants of the Lord. Some of them were so interested in their work that they had asked to be retained beyond the usual time. In the City of Sundsvall, Sweden, three large halls had been engaged in which to hold their conference meetings. The Elders encounter strong opposition in some places, "but it is usually good fish that bite in moving waters" remarked President Skanchy.

BROTHER WILLIAM GRIFFITHS writes from Pontypool, Wales, under date of July 4, 1904, as follows: "Last November I was taken sick with pneumonia and was nigh unto death. We had arranged to hold a meeting, and had sent to Cardiff for two Elders to assist us, but because of my illness we could not hold it. The Elders administered to me, and then we held a prayer meeting. During the time that one of the Elders was praying, he prophesied that I

should be sick to the point of death, yet neither I nor my family should want anything, and I should recover. All these things came to pass, as they were spoken. We cannot thank our Heavenly Father enough for the blessings He has bestowed upon us, and we feel to bear our testimony to the truth of the Gospel to the Saints and to all the world."

Brother H. Clither writes from Briston, Norfolk, of his experiences in finding the truth: "I was thirty years of age before I began to think much about eternal matters. I attended no places of worship, but at the same time I lived a quiet life. Suddenly I was awakened to my position of carelessness, and I turned in great distress of soul to the Bible; but the more I read the more troubled I became. I prayed continually to the Lord for deliverance. I made my way to the village of Briston to one of the preaching places, and also went to the penitent form, but I received nothing there, though they said I was saved. I continued to read my Bible, and I found that none of the religious sects were preaching the doctrine which I read there, and so I became more than ever bewildered. Among the things I found out was that I must be baptized, but the question was, who has the authority to baptize me? There I had to stop. I prayed to the Lord that He would reveal to me His will concerning this matter. He answered my prayers by sending Elders Bennett and Boyce to me, who told me all I needed to know to enable me to receive the Gospel. I was baptized, and the promised testimony was given to me, for which I am truly thankful."

Elder August Erickson writes to the *Deseret News* from Sundsvall, Sweden, May 31st: "The work of the Lord is progressing nicely here, and we are greatly blessed in our labors. Much opposition has been waged against us by the priests, and also through the press, but as is usually the case, this has done us much good and assisted in getting the Gospel before the people. Four of the Elders laboring in this city last fall, were forbidden to continue preaching here, and as a result of their disobedience, were arrested for contempt of court. Brother N. Nilsson of Stockholm took the case in hand, and for many months it has been pending in the courts, until the 13th inst., when the court decided against the Elders and fined Elders F. O. Hales and James P. Olson 100 kronor each for continuing to preach in this city. However, the case has been appealed to the higher court, and we may not receive a decision from that body for two years. Much good has been done through this unjust opposition; the people of this city have been interested in the whole affair, and our meetings have been attended by hundreds, especially when we have held meetings in the larger halls of the city. We are indeed thankful for these great blessings and freely acknowledge the hand and goodness of a wise and kind Father. Through the case in question the principles of the Gospel have been laid before the priests of this city, and the courts, and now continues farther up to those we are unable to reach by other means."

Elder James D. Sterling sends us the following from Edinburgh under date of July 7, 1904: "On Tuesday evening, while on the way to the testi

mony meeting held every month at Brother and Sister John Richardson's, in Edinburgh, Sister Jeannie Blachree was stricken down with paralysis. Fortunately she got to the gate of the place named, and was tenderly carried into the house, and also from it. These meetings, like the others held here, are well attended, 'the first love of the Gospel' being seen and felt by all. As each one came to the meeting and was informed of the very serious mishap, the feeling of sorrow and grief was very keen. Since the sad occurrence a special fast and prayer service was observed by the Elders and the Saints of Edinburgh and elsewhere for Sister Blachree's recovery, and she is now almost sound and well again, to the surprise of the doctor. Sister Blachree, who is only 23 years of age, is now able to move about with ease and get out of doors. The doctor stated it was a case of aphasia—"loss of power of speech." The left side of the body was also afflicted. The mother is not a member of the Church, but stated, 'it is a miracle that Jeannie got over the trouble so quickly." She does 'not believe in signs in these days,' but admits that signs followed the believers in the days of the Savior."

WITHOUT SIN.

BY ELDER BENJAMIN GODDARD, IN "YOUNG WOMAN'S JOURNAL," MARCH, 1904.

"If we say that we have no sin we deceive ourselves and the truth is not in us" (I. John i: 8).

In the winter of 1891 a traveler alighted from the train at Belton, the country seat of Bell County, Texas, and being a stranger, enquired for a good hostelry.

"Oh! if you desire a real good place," was the answer, "you must put up at the 'The Sisters.'"

In response to the perplexed look on the visitor's face, the old-time Beltonian explained that the best hotel in town was conducted by "The Sanctified Sisters," a small band of women who had consecrated themselves to God.

Prompted partly by curiosity and partly by a desire to secure the best entertainment the traveler wended his way to the hotel and duly registered. The house was well-kept, rooms and furnishings were scrupulously clean, the guests were seated at well-arranged tables and served with excellent and well-cooked meals, and yet the visitor confessed to an uncanny feeling during his stay.

The women were of all ages, some widows, others divorced wives and the rest maidens, who voluntarily eschewed matrimony, and in a spirit of self-abnegation sought sanctification in single blessedness.

Since then, in many lands and known by many sectarian names, the same class of people has been met and many times an effort has been made to shake this self-righteous confidence, and even Paul's exhortation has been used, "Awake, thou that sleepest, . . . and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. v: 14-16).

The last experience of our friend with these peculiar believers was last year upon the Temple block.

Two gentlemen were entertained for several days, and the wonderful manifestations of the latter days were discussed from the vision of the Prophet Joseph to the ministry of heavenly messengers and the revelations of God to the modern prophet.

Finally one of the strangers asked if Latter-day Saints ever fell from grace.

"Oh, yes," was the answer.

"Do Saints ever sin?" was the second query.

"Unfortunately they do sometimes," replied Elder ———.

"Ah! then, my friend," said the visitor with a self-righteous smirk upon his face, "your prophet's visions, appearance of angels, and divine revelations have profited you nothing, for you are not yet 'born of God.'"

It was almost useless to argue the matter by stating that by baptism administered by one holding authority the Latter-day Saints were "born of the water and of the Spirit" (John iii: 5.)

"If so," was the prompt reply, "you have 'passed from death unto life,' sanctified by faith you are beyond the power of Satan. For twelve years I have lived with Christ, doing his will, and neither in thought nor deed have I committed sin."

Being permitted to sustain his position, the stranger with confidence read:

"He that committeth sin is of the devil. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I. John iii: 8-9).

"We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not" (I. John v: 18).

After our friend had commented at some length upon these and similar quotations to sustain his claims of sanctification, an opportunity was given to Elder ——— to give his views upon the subject.

The passages above referred to appear ambiguous but evidently should not be interpreted as above. John in the same epistle states,

"My little children, these things write I unto you, that ye sin not" (I. John ii: 1).

The inference is clearly that those addressed were not incapable of committing sin.

Christ's parable of the vine and its branches emphasizes the necessity of continual watchfulness and diligence lest,

"If a man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire and they are burned" (John xv: 1-6).

In the epistle referred to also John repeats the exhortation:

"If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (I. John ii: 24).

The weaknesses and frailties of "the Saints and faithful brethren in Christ at Colosse" were known to Paul when he addressed them in the following terms:

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not to one another, seeing that ye have put off the old man with his deeds" (Coll. iii: 8-9).

Lest these quotations are not clear enough attention is directed to the Master's teaching:

"Take heed that no man deceive you. . . . Many false prophets shall arise and shall deceive many.

"But he that shall endure unto the end the same shall be saved" (Matt. xxiv: 4, 11, 13).

Paul's counsel to the Corinthian church should be well considered by all claiming immunity from sin.

"I declare unto you the Gospel which I have preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you" (I. Cor. xv: 1-2).

Salvation and exaltation are both conditional, and Latter-day Saints are exhorted to diligence and good works that eventually they may be saved in God's presence.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v: 1).

It is lamentable to think that many good people permit themselves to be deceived by the enemy of souls notwithstanding the plain teachings of holy writ.

It is almost impossible to misconstrue Paul's meaning:

"We sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for a judgment and fiery indignation" (Heb. x: 26-27).

Further comment appears almost unnecessary, but for the benefit of the earnest enquirer the reader is reminded that even those who have obeyed "the doctrine of Christ" by exercising faith and repentance from dead works who have received "the ordinance of baptism" and "have tasted the heavenly gift" and been "made partakers of the Holy Ghost and have tasted the good word of God" may evidently depart from the faith and prove recreant to the Lord else why should it be "impossible *If they shall fall away* to renew them again unto repentance" (Heb. vi: 4-6).

Compare with the foregoing also the warning given by Peter:

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment given unto them" (II. Peter ii: 20-21).

After carefully considering the foregoing again the question is asked, "What shall we say of John's teaching,"

"Whoever is born of God doth not commit sin; . . . and he cannot sin because he is born of God."

"We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not."

Already it has been shown that this version is contradicted by the author and is entirely at variance with the spirit of Christ's teachings and that of His apostles.

We appeal there to modern inspiration and prefer the interpretation of the

Prophet Joseph Smith, which harmonizes with the Master's teachings and proves also that the prophet of the nineteenth century possessed the same spirit of prophecy which characterized "holy men of God who spoke as they were moved by the Holy Ghost" (2 Peter i: 21.)

The inspired version reads:

Whosoever is born of God doth not continue in sin, for the Spirit of God remaineth in him, and he cannot continue in sin because he is born of God, having received that Holy Spirit of promise" (I. John iii: 9).

"We know that whosoever is born of God continueth not in sin, but he who is begotten of God and keepeth himself, that wicked one overcometh him not" (I. John v: 18).

Truly we may offer thanksgiving and praise for the light of revelation and with gratitude utter our Redeemer's prayer,

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke x: 21).

AN EVENING THOUGHT.

Softly as when a mother's hand
Tucks in her little ones at night,
The darkness folds the drowsy land,
And fades and fades the lingering light.
On velvet slope and glimmering fell
The tender shadows rest like love,
And wheresoe'er God's children dwell
His peace is shed their lives above.

God's children! Bird upon the bough,
And lambkin lying on the hill,
And wild goat on the mountain's brow,
And eagle where the great winds thrill.
And all the wayward, wandering ones,
The tribes of men, or near, or far;
God keeps the whole, 'neath stars or suns,
Where life is found God's children are.

SELECTED.

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